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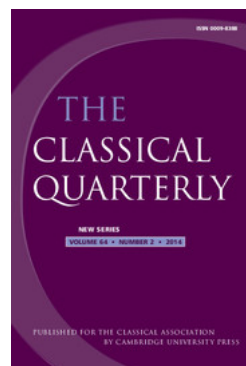
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## The Σxhma AΛkmanikon

J. Fraser

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## THE ΣΧΗΜΑ ΑΛΚΜΑΝΙΚΟΝ.

AN explanation on the principles of modern grammar of sentences of the type ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος, E 774, has not yet, so far as I am aware, been offered. And yet to call it the 'figure of Alcman' cannot satisfy any one. The psychological explanation is easy and obvious. We might start, for example, with such a sentence as ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι T 124, and suppose that the 'Alcmanic figure' was due to the fact that the speaker anticipated the second subject. A similar explanation of the 'Pindaric figure' is held in honour, and what will do for Pindar is presumably good enough for the poet from lofty Sardis. But the psychological treatment of syntactic phenomena, just because it now seems to us so natural and, often, so satisfactory, has its dangers. It should be held as an axiom that the psychological explanation of a syntactic construction must be deferred till the historical and comparative methods have first been applied; otherwise the investigator may merely blind himself to the real nature of the phenomenon. In the case of the 'Alcmanic figure' it may be possible, I think, to show that we have no new invention, but the disguised descendant of what was perhaps an Idg. construction.

The examples of the construction in Kühner-Gert, *Gr. Gramm.*, § 370, 2 Anm. 1, are: ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος, E 774; ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε, K 513; Κάστωρ τε πῶλων ὠκέων δματήρες, ἱππόται σοφοὶ καὶ Πολυδέυκης, Alcman, fr. 12; πέμπε δ' Ἑρμᾶς . . . διδύμους υἱὸς τὸν μὲν Ἑχίονα κεχλάδοντας ἦβᾳ τὸν δ' Ἑρyton, Pindar, P. 4, 179. The ex. T 138 is somewhat different, as will be shown later. Two things will be observed in reading the above examples. In the first place, the nouns refer to living or personified things; and in the second place, the persons or things mentioned are such as were commonly associated, Σιμόεις: Σκάμανδρος, Κάστωρ: Πολυδέυκης, Ἑχίονα: Ἑρyton. This is an important feature of the construction, and points very clearly to what I consider to be its real explanation.

In Aryan there is a peculiar use of the dual, discussed by Delbrück, *Vergl. Syntax*, I. 137 ff. When a pair of persons or things usually associated is referred to, the name of one in the dual is used to denote them both: *mitrá*=Mitra and Varuna; *dhanī* (lit. 'two days')=day and night. Very scanty traces of a similar usage in other idg. languages have been pointed out.

Thus, according to Wackernagel, *Αἴαντες*=Aias and Teukros in Greek.<sup>1</sup> In Latin *Castores*=Castor and Pollux, *Cereres*=Ceres and Proserpine, doubtless take the place of an original dual, as do *feðgar*=father and son, in O. Norse, and *tevaĩ* (lit. 'fathers')=father and mother, in Lithuanian. From this usage, according to the view of Delbrück, developed the other by which this *elliptical dual* is followed by the dual of the other member of the pair, cf. Edgerton, *KZ*, xliii., 110 ff., *Origin and development of the elliptic dual and of dvandva compounds*. Thus *mitrā*=Mitra and Varuna was followed by *mitrāvaruṇāu*, as in the example quoted by Delbrück, *ib.* from *RV.* 6, 51, 1. Logically, if not historically, between those two constructions stands a third, where the original elliptic dual is supplemented not by the dual, but by the singular of the name of the other member of the pair. An example is given by Delbrück *RV.* 8, 25, 2, *mitrā tánā ná rathyā váruṇo yáç ca sukrātuḥ sanāt.* . . .

A variant of this construction is the substitution for the dual of the noun of the dual of the pronoun actually expressed or implied in the verb. Examples of this from different languages are given by Edgerton, *ib.*<sup>2</sup> An instance from Skt. is *RV.* 7, 88, 3 *ā yád ruhāva Várunaçca nāvam*, 'when we two went on board the ship (I) and Varuna,' an exact parallel to the O. Irish *conrancatar ocus Dubthach*, *B. Arm.* 18a1.

We have now the following stages in the history of the construction: (1) the elliptic dual with verb in concord; (2) the double dual; (3) the elliptic dual with explanatory singular; and (4) the dual pronoun, either expressed or implied in the dual form of the verb, followed by an explanatory singular. For (3) the only clear case in Skt. has the verb in the singular, for the explanatory singular noun *Varunas* intervenes between it and the dual; but from the analogy of (4) we can scarcely doubt that such a sentence of *mitrā gatām varunaç ca* would be quite in the strict line of development. How illogical such a type of sentence was would at once be apparent. One obvious means of making it logical was to substitute the singular for the leading dual: thus for *mitrā gatām varunaç ca* we should have *mitro gatām varunaçca*. Such, or nearly such, a type of sentence we have in *RV.* 1, 135, 4 *vāyav ā candréna rādhasā gatam índraçca rādhasā gatam* (quoted by Edgerton, *ib.* 112).

The true explanation of the 'Alcmanic figure' is now clear. In the example from Alcman, *Κάστωρ τε πώλων ὠκέων δματῆρες . . . καὶ Πολυδεύκης* we have the logical development of *Κάστορε* (or *κάστορες δύο*) . . . καὶ Πολυδεύκης. Although in the earliest Greek the original form of the construction as seen in Aryan has disappeared, or almost disappeared, still it has left a very significant trace in the fact that the nouns in the 'Alcmanic figure' are invariably such as refer to persons and things associated by usage, and therefore felt to form a natural group. Simoeis and Skamander, the two well-known rivers of the Troad; Pyriphlegethon and Kokytos, the familiar names of the rivers of Hell;

<sup>1</sup> This is by no means certain, and, at the suggestion of the Editor, I refrain from utilizing the passages in the *Iliad* where the word occurs.

<sup>2</sup> To his examples from O. Irish add from

M. Irish *Tain bó Fraich* (*Proceedings of the Royal Irish Academy Irish MSS. Series*, I. 1, 1870), 140, 18; 152, 27. For other exx. v. W. Stokes, *Kuhns Beiträge*, II. 394 f.

Kastor and Polydeukes, the famous twin brethren. This is a feature of the construction which must be explained, and which the psychological method does not account for.

A secondary development from the 'Alcmanic figure' is the type represented by T138, *εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων | ἢ Ἀχιλλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι*. This type of sentence differs from the 'figure of Alcman' in being disjunctive, and could arise only when it had come to be thought that the verb standing between two singular nouns could under all circumstances be made dual or plural.

J. FRASER.

KING'S COLLEGE, ABERDEEN.